The Ladder

august 1958

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purpose of the

Daughters of BILITIS

A WOMEN'S ORGANIZATION FOR THE PURPOSE OF PROMOTING THE INTEGRATION OF THE HOMOSEXUAL INTO SOCIETY BY:

1. Education of the variant, with particular emphasis on the psychological, physiological and sociological aspects, to enable her to understand herself and make her adjustment to society in all its social, civic and economic implications—this to be accomplished by establishing and maintaining as complete a library as possible of both fiction and non-fiction literature on the sex deviant theme; by sponsoring public discussions on pertinent subjects to be conducted by leading members of the legal, psychiatric, religious and other professions; by advocating a mode of behavior and dress acceptable to society.

2. Education of the public at large through acceptance first of the individual, leading to an eventual breakdown of erroneous taboos and prejudices; through public discussion meetings aforementioned; through dissemination of educational literature on the homosexual theme.

3. Participation in research projects by duly authorized and responsible psychologists, sociologists and other such experts directed towards further knowledge of the homosexual.

4. Investigation of the penal code as it pertains to the homosexual, proposal of changes to provide an equitable handling of cases involving this minority group, and promotion of these changes through due process of law in the state legislatures.

the Ladder

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THE LADDER is regarded as a sounding board for various points of view on the homophile and related subjects and does not necessarily reflect the opinion of the organization.

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COVER BY DAWN FREDERIC

You and Religion

THE ENTHUSIATIC REACTION TO "DEPTH PSYCHOLOGY IN RELIGION", A TALK GIVEN BY LEO J. ZEFF, CLINICAL PSYCHOLOGIST, PRINTED IN THE JANUARY ISSUE OF THE LADDER, PROMPTED THE DOB TO HAVE HIM AS A SPEAKER AGAIN IN MAY. THE FOLLOWING IS A REPORT ON THE TALK GIVEN AT THAT TIME ON "WHAT THE EASTERN PHILOSOPHIES AND RELIGIONS CAN MEAN TO YOU".

"ESSENTIALLY, I HAVE COME TO CONSIDER PSYCHOTHERAPY TO BE A RELIGIOUS PROCESS," MR. ZEFF DECLARED. NOT THAT ITS GOAL IS TO MAKE PEOPLE MORE FAITHFUL CHURCH MEMBERS, BUT THAT IT IS A PROCESS WHEREBY THE INDIVIDUAL AND THE PSYCHOTHERAPIST WORK TOGETHER SO THAT THE INDIVIDUAL CAN DISCOVER AND COME TO REALIZE THE HIGHEST VALUES IN HIS LIFE, WHICH IS WHAT I CONSIDER TO BE ALSO THE GOAL FOR RELIGION.

"THIS STUDY HAS BEEN THE RESULT OF AN INTENSIVE EXPLORATION OF EASTERN PHILOSOPHIES AND RELIGIONS MADE NOT ONLY FROM AN ACADEMIC POINT OF VIEW BUT INCLUDING TO SOME DEGREE A PERSONAL EXPERIENCE OF THE WAY OF LIFE RELATED IN THE TEACHINGS OF THE SAGES WHO ARE BEING PRESENTED HERE. IN ADDITION, IT INEVITABLY DRAWS UPON 20 YEARS OF EXPERIENCE AS A PSYCHOTHERAPIST."

MR. ZEFF POINTED OUT THE SIMILARITIES BETWEEN THE TEACHINGS OF THE EASTERN SAGES, CHRISTIANITY AND MODERN DEPTH PSYCHOLOGY. "THIS SIMILARITY DID NOT BECOME APPARENT," HE POINTED OUT, "UNTIL I WAS ABLE TO PUT ASIDE ALL OVERLAYS AND DISTORTIONS OF THE TEACHINGS THEMSELVES AND PENETRATE TO THE HEART OF THE WISDOM OF THESE SAGES' OWN WORDS."

INHERENT IN THE PROBLEM OF BRINGING THE EAST AND WEST TOGETHER IS THE GREAT DIFFERENCE IN GENERAL ATTITUDE TOWARD LIFE OF THE TWO CULTURES, HE SAID. "THE EASTERNER DEFINES LIFE IN TERMS OF 'BEING', THE WESTERNER IN TERMS OF 'ACTION'. PEOPLE OF THE EAST ARE MORE CONCERNED WITH 'WHO' AND 'WHAT' THEY ARE; PEOPLE OF THE WEST ARE MORE CONCERNED WITH 'WHAT' AND 'HOW MUCH' THEY CAN DO. IN ADDITION, PEOPLE OF THE EAST ARE MORE PREOCCUPIED WITH LIVING THE KIND OF LIFE

THEY CONSIDER IMPORTANT, WHILE THE WESTERNERS ARE MORE PREOCCUPIED WITH PREACHING THEIR VALUES AND TRYING TO GET OTHERS TO LIVE THEM AS THEY THINK IT SHOULD BE DONE."

HE CONTRASTED THE "REMARKABLE DEGREE OF UNDERSTANDING OF THE INNER MAN" ACHIEVED BY THE EAST AS OPPOSED TO THE HIGH STATE OF MATERIAL ADVANCEMENT REACHED IN THE WEST. AS A RESULT OF THIS STATE OF THINGS, HE POINTED OUT, THE EAST IS NOW TRYING TO BECOME MORE INDUSTRIAL WHILE THE WEST IS TRYING TO DISCOVER THE HIDDEN MEANINGS FOR IT IN THE EASTERN PHILOSOPHIES.

"UNFORTUNATELY, IN SO DOING THE EAST HAS EMULATED THE WESTERN MATERIALISTIC ATTITUDE, WHICH IS IN SUCH CONTRADISTINCTION TO ITS OWN DEEPEST TRADITIONS THAT CONFLICT AND TURMOIL INEVITABLY RESULTS. THIS HAS ITS COUNTERPART IN THE WEST WHERE MANY PEOPLE WHO HAVE BECOME DISGUSTED WITH THE GENERAL MATERIALISTIC ATTITUDES HAVE TURNED TO THE EAST AS A WAY OUT OF THEIR DILEMMA AND ATTEMPT TO EMULATE THEM - TO A POINT OF COMPLETE NEGATION OF ALL MATERIAL EXISTENCE, MISTAKENLY THINKING THIS TO BE THE FRUITS OF CENTURIES OF EASTERN DEVELOPMENT."

THERE IS ALWAYS A GAP BETWEEN EVERYDAY LIVING AND THE RELIGIOUS IDEAL, HE POINTED OUT. THIS IS NECESSARY OR THERE IS NO RELIGIOUS IDEAL FOR PEOPLE TO TRY TO LIVE UP TO.

IN DISCUSSING THE UNIQUE NATURE OF MOST RELIGIOUS TEACHINGS - WHAT SEEMS LIKE AMBIGUITY, ESOTERICISM, PARADOX AND VAGUENESS, IS NOT, IN MR. ZEFF'S OPINION, CAUSED BY AN INABILITY OF THE TEACHER TO COMMUNICATE BUT IS A NECESSARY CLIMATE FOR RELIGION. "THE FAULT DOES NOT LIE IN THE MESSAGE BEING COMMUNICATED OR IN THE SO-CALLED VAGUENESS OF THE COMMUNICATOR, BUT IN THE FAULTY NATURE OF THE RECEIVING MECHANISM OF THE LISTENER.

"IN MY OPINION, THE VERY AMBIGUOUS AND PARADOXICAL NATURE OF THE MESSAGE HAS THE ESSENCE OF SALVATION IN IT IN THE SENSE THAT IT MIGHT BE MISINTERPRETED AND LEAD THE ASPIRANT ASTRAY. IS IT NOT TRUE THAT ONLY WHEN WE HAVE GONE ASTRAY CAN WE DISCRIMINATE WHAT OUR OWN TRUE PATH IS? OUR OWN! NOT SOMEONE ELSE'S. WHAT WE CALL VAGUENESS IS IN REALITY TREMENDOUS DEPTH WITH INFINITE POSSIBILITIES, LIKE THE OCEAN.

"THE VAGUE AND PARADOXICAL MESSAGE IS CONSTRUCTED AS SUCH PARTLY

SO THAT EACH PERSON CAN TAKE FROM IT ACCORDING TO HIS OWN INDIVIDUAL NEEDS, ACCORDING TO HIS PSYCHOLOGICAL TYPE, WHICH DIFFERS FROM THAT OF OTHERS. THERE IS NO 'TRUE' INTERPRETATION OF THE MESSAGE. THERE IS ONLY THE ONE THAT IS NEEDED BY THE PARTICULAR PERSON AT A PARTICULAR TIME, ACCORDING TO HIS STAGE OF GROWTH AND HIS ABILITY TO UNDERSTAND IT.

"ALL OF THE GREAT SAGES HAVE BEEN CRITICIZED BECAUSE THEIR TEACHINGS ARE TOO DIFFICULT TO UNDERSTAND, OR TOO MYSTICAL OR VAGUE TO MAKE SENSE. INSTEAD OF TRYING TO DRAG THEM DOWN TO OUR LEVEL WE MUST GROW UP TO MEET THEM AT THEIR OWN LEVEL WHICH IS, AFTER ALL, THE ULTIMATE GOAL.

"IT IS NOT THAT THEY MUST LOOSEN THEIR TONGUES, OR MAKE THEIR MESSAGES EASIER FOR US TO COMPREHEND, BUT THAT WE NEED TO RECEIVE THE TEACHINGS BETTER, WITH A CLEAR-CUT AND OPEN-MINDED ATTITUDE FREE OF PRECONCEPTIONS AND PREJUDICES OF AN KIND. THEY HAVE NOTHING TO DO BUT TO REVEAL WHAT THEY KNOW. WE HAVE EVERYTHING TO DO TO DISCOVER THEIR SECRETS. AND SO PRECIOUS A TREASURE IS NOT EASY TO COME BY. ALL OF THE MESSAGES AND ACTIVITIES OF THE GREAT SAGES SEEM TO COME FROM THE OVERFLOWING OF A SOUL FILLED WITH MUCH EXPERIENCE AND DEEP COMPASSION. THEY HAVE ATTAINED SELF-REALIZATION THROUGH GREAT SUFFERING AND MUCH TRAVELING THROUGH VAST DARK PASSAGES. THEY KNOW WE MUST DO THE SAME. THERE IS NO QUESTION BUT THAT WE MUST DESERVE THE TREASURE BEFORE WE CAN GET IT."

WHY IS MAN UNHAPPY?

MR. ZEFF FEELS THAT ONE OF THE BIGGEST FACTORS IN MAN'S UNHAPPINESS IS HIS ABILITY TO "THINK." IT IS THIS ABILITY WHICH HAS MADE IT POSSIBLE FOR HIM TO EXPLORE THE VAST MYSTERIES OF NATURE, AND IT HAS BECOME HIS MOST VALUABLE TOOL. THINKING IS CONSIDERED HERE TO BE A MENTAL PROCESS AS OPPOSED TO EXPERIENCING WHICH IS CONSIDERED TO BE THE SIMPLE STIMULUS-RESPONSE PROCESS OF EXPERIENCE WITH NO MENTAL FUNCTION INTERVENING. THEREFORE THINKING AND EXPERIENCING ARE MUTUALLY EXCLUSIVE.

"MUCH OF MANKIND IS UNDER THE ILLUSION THAT THE MIND, OR INTELLECT, IS THE GREATEST SOURCE OF HAPPINESS," MR. ZEFF DECLARED. "CERTAINLY SOME 'RELIGIONS' SEEM TO LEAD TO A STATE WHERE THE CRITICAL AND

(CONTINUED ON PAGE 23)

She Sits Alone

A Story by JACK PARRISH

We met in a play. I was one of the advanced students in a school of acting I was attending and Miss Davies, the director of the school, had asked me if I'd be kind enough to help out a group of the beginners by being in a one act play with some of them.

They were an extremely nice group, but with no special spark of originality. The only one of them I found myself feeling any affinity with was a girl named Carol. She was a very pretty girl, a little stocky, with blonde hair worn down to her shoulders, slightly heavy-set features, but still, quite attractive. She had those faint dark smudges under her yees that some fair-skinned people have.

We started to see each other a good deal and kept it up after the show was over. It was a very rewarding relationship. Neither of us felt he had to hurry to know all about the other and we both felt completely relaxed in each other's presence. She was one of the most straightforwardly honest people I've ever known, and you could respect her as well as have fun with her.

Neither of us had much money so we spent most of our time going to museums or exhibitions or just whatever we could afford. I remember that for me one of the best times during our dates was when I would be waiting outside of her apartment in my car and would see her come striding down the walk in her white raincoat that stood out against the twilight and with that fresh, glowing look on her face.

We weren't in the same acting class, of course, since

she was a beginner, but we had the same voice, speech and modern dancing classes. She did quite well, but seemed a little disconcerted when the voice teacher tried to compliment her by telling her that her voice was much deeper and more low-pitched than the average woman's, and seemed almost unhappy when the dance teacher said she turned out her hands like a man when she walked.

Miss Davies saw me smiling one evening as I saw Carol rehearse in a three-acter she'd gotten into and smiled too, knowing what I was thinking. She was supposed to be a meek little maidservant and was trying hard to cringe before her mistress but her usual stubbornly self-reliant strength of character made it hard for her, and she suggested a lion trying to cringe before a mouse.

"A very nice girl," commented Miss Davies, turning to me. "Unfortunately, she's unusually hard to direct because of an even greater fear than usual of showing her emotions in public. Her problem is - ." She paused and turning back to watch them on stage continued, more to herself than to me, "I don't want to do it but I have no other choice. I'm not giving her anything of any real value and unless she gets rid of this fear, I never will."

A few days later I went to see Miss Davies about something. I was about to knock on her office door, when I realized she was talking to someone who was replying at the same time.

"But, my dear," she was saying, "there's no shame in it. It's just that your adjustment is all wrong and your fear is getting in the way of your acting."

"I'm not afraid, and I'm not bothered by it any longer, and while I was once that way I'm not any longer, "the other person was simultaneously answering. I realized it was Carol's voice. It was obviously none of my business, so I left.

Carol disappeared from sight after that. She wasn't at school any more, she wasn't at her apartment, and no one seemed to know where she'd gone. Her landlady

insisted she'd left no forwarding address, even though I told her I'd sent two letters that hadn't been returned, and the only conclusion I could come to was that she just didn't want to see me or anyone else.

A year later I had to go back to college to take certain required courses to get my teacher's credential. I was just about to leave the classroom after the first lesson in a sociology course when a girl stopped me and said, "Hello, Jack."

She had changed so it took me nearly half a minute to recognize her. It was Carol. Her hair was cut in an indeterminate cross between a bob and an Italian hair-cut that made her face round and over-plump like a Dutch doll's. It was now a dark, dirtyish-looking brown and gave an effect of being lank and unkempt. The smudges under her eyes were now permanent shadows, the glow had gone from her skin and, like her drab-colored sweater and skirt, her lipstick and the necklace of wooden beads around her neck seemed more like casual after-thoughts than something she wore because she liked them.

She told me that she was majoring in psychology. "It's not acting, of course," she said, "but it's almost along the same lines, since you get at what people are like inside. Someday or other I'll get around to acting again, when I have the time."

A shorter, thin girl with glasses and sharp features came striding up and she introduced us. "This is Janey, my roommate. Maybe you'd like to have coffee with us over at the cafeteria?"

We did, then and several other times. Janey was always present. She had a quick, acute mind but sometimes she would show flashes of an almost mocking malice that made me a little uncomfortable. "Carol," she interrupted us once with a look of sly mischief on her face while we were talking about music, "look."

Carol looked across the tables of students at the strikingly handsome dark haired girl she was indicating. "Oh, yes," she said, "I've sometimes wondered." There

was a pause and then she went back to talking about Puccini and Wagner against the clamor of the students' voices in the background.

It was after that I decided to mention to them what I had learned from a social working friend - that there were societies, some of whose members were sex deviants and some who were not, that were working with such people to help them in their problems of adjustment to themselves and society, and to disseminate knowledge about the subject to the public. They said it sounded quite interesting and they'd like to know more about it, so I arranged through my friend for them to receive a subscription to one of the groups' magazines.

The term was then nearly over. When I ran into Carol in the hall just after the final in our class, she told me that she had cancelled the subscription. "You see," she said, looking straight at me and talking rapidly, I'm only interested in it from the viewpoint of doing psychological research and I'm too busy with my studies to do any right now, and there'd be no other reason for me to have any contact with such groups."

The last time I ever saw her was at the beginning of the following term on the first day of registration. She was working with some of the girls who were to help students fill out their forms. There had been a momentary lull with nothing to do, so they were all brightly chattering about lipstick and nail polish and their boyfriends. Carol was sitting with them, a slightly strained smile on her face, trying hard to seem interested.

* * * * *

GET YOUR QUESTIONNAIRE

If you haven't filled out the DOB sociological questionnaire please do so now. If you don't have a questionnaire, or if you want more for friends, please drop us a line and we'll mail them to you. The success of this research project, the first to be conducted by the Daughters of Bilitis, depends on YOU.

DOB TO HOLD MEETING FOLLOWING MATTACHINE CONVENTION

Del Martin, DOB president, and Phyllis Lyon, editor of THE LADDER, will be in New York during the first two weeks of September to attend the Mattachine Society convention and to sightsee.

A meeting for all women in the New York area who are interested in the DOB is tentatively planned for Sunday, September 7. Time and place will be announced in the September issue of THE LADDER. Keep this time free if you are interested.

The 1958 Mattachine Convention, to be held over Labor Day weekend, will begin Friday night, August 29, with a reception for out of town visitors at the N.Y. Mattachine offices, 1183 Sixth Avenue.

The major activities will take place Saturday, August 30, at the Yacht Lounge on the 30th floor of the Barbizon Plaza overlooking Central Park. Morning and afternoon sessions of speakers are scheduled, with a break for lunch and a banquet in the evening. Price for the entire day, including lunch and dinner, is $15.00 per person. It is suggested that reservations for Saturday's program be made immediately. Everyone is welcome.

HOMOSEXUAL LAW REFORM SOCIETY FORMED IN ENGLAND

A group of professional men and women have banded together in England to press for passage of the Wolfenden Report in that country.

Under the name of the Homosexual Law Reform Society, the group's initial plans include preparation of an "authoritative and challenging pamphlet" for circulation to Members of Parliament and other influential people plus use of experts to discuss the Wolfenden Report with members of the government and Parliament.

Donations, in any amount, are welcome. They should be sent to the Rev. A. Hallidie Smith, treasurer of the Society, at 904, Chester Road, Erdington, Birmingham 24, England, and checks should be made payable to the Homosexual Law Reform Society.

LESBIAN MARRIAGE

There have been many articles and separate short statements in both THE LADDER and ONE Magazine on the "problem" of homosexual marriage. I do not believe it need be a "problem". Granted, every case of two people falling in love and deciding to live together creates problems. However, I firmly believe, and I will attempt to prove, that these problems are almost always overcome if the people involved really are in love. My plea is directed to all of you who feel you cannot find a way to live with the person you love. You can---and the concessions you have to make are small.

In September my friend and I will have been living together six years, and a few months after that we celebrate what we consider to be our seventh anniversary. We are very happy, both of us, and we both feel that nothing, except of course death, will separate us. We did not meet under a rose bush and drift away into uncomplicated bliss together.

When we met, I was in my late teens and my partner was 16 years older. Problem number one: age difference. So far it has apparently failed to hurt us. But that was just the beginning. My partner was totally unaware of her Lesbianism; I was completely aware. While I was legally free, my friend was married (unhappily) and in a profession where even a touch of scandal means complete and final ruin. My mother was aware of my Lesbianism while my friend's parents probably never had heard the word. Sounds pretty hopeless, doesn't it? We were in love and tied hand and foot.

Today my friend and I are in the same profession; in fact, we are in the same system. Her parents accept me as a permanent part of the family, even introduce me as a second daughter. (It wasn't always like this.) Of course, my friend has been divorced many years now. A good note is that her former husband has remarried, and happily.

We are lucky enough to have a lovely apartment, and our own furniture and car, free and clear. We love our work, each other and life in general. We are accepted at our work as an inseparable pair and our hours and vacations correspond.

I make it sound easy. I don't mean to. I only want to make clear that it is possible if you love enough. If you don't love enough to work at it, it isn't love, at least not the lasting kind. Certainly, we had our moments of hell---but we had them together.

- Gene Damon

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ARE YOU PSILLIPHOSTICAL?

Have you ever wondered what makes the world tick? Why you exist? And what make love so precious, sweet and endurable? Name it, and we will get it for you---whatever your interest, from Zen to Zoroaster.

The new enlarged DOB library has started a new section--on philosophy! Already we have such well known authors as Russel, Huxely, and Albert Schweitzer, covering the fields of logic, mysticism, Hinduism, Zen and others.

This is only the beginning however: We will welcome donations of any kind of philosophy, with an accent on depth and variety. In the meanwhile, drop in and browse.

With this being vacation time and travel time it would be a good idea to call YUkon 2-9290 before coming down. While there is usually someone here, there may come a time when they have rushed off to enjoy the sun.

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METHODISTS TAKE STAND ON HOMOSEXUALITY

The English Methodist church last month urged that homosexual acts in private by consenting adults be made lawful. The law should not interfere with private homosexual conduct "unless that conduct is clearly detrimental to the public good in an extraordinary degree."

lost

LOST IN THE WILDS . . . . . ALONE
WE CLING TO TREES . . . . . TO STONE
TO REEDS . . . . . TO BONE
OR . . . . . LIE FACE DOWN IN GRASS
SEEKING FORGETFULNESS
OF HOW WE STUMBLED
INTO SUCH A PLACE . . . . . .
OF WHY WE HAVE NO HOME.

THERE IS NO-ONE HERE . . . . TO US.
THEY CALL, BUT WE CANNOT HEAR.
THEY TOUCH, BUT WE CANNOT FEEL.
THEY COME, BUT WE DO NOT SEE,
(LOCKED WITHIN OURSELVES,
OUR OWN HIGH PRISONS . . . . . .
BLOT OUT LIGHT,
HOARD THE NIGHT,
COUNT DARK TREASURES.)

WILL WE FIND THE KEY
IN THE GRASS ?
IN THE WOOD ?
IN THE STONE ?
IS SOMETHING HIDDEN
IN THE BONE . . . . . .
TO BRING US OUT,
TO MAKE US ONE ?

- STEN RUSSELL

CALENDAR OF EVENTS

FRIDAY, AUGUST 8 - GAB 'N JAVA, AN INFORMALLY MODERATED DISCUSSION SESSION FOR WOMEN ONLY. AT 3927 ARAY ST., 8 P.M.

WEDNESDAY, AUGUST 13 - MONTHLY DOB BUSINESS MEETING AT 2174 CALIFORNIA ST., 8 P.M.

SUNDAY, AUGUST 17 - ANNUAL DOB PICNIC AT ALUM ROCK PARK NEAR SAN JOSE. PLAN NOW TO ATTEND - ALL WOMEN ARE WELCOME WHETHER THEY ARE MEMBERS OR NOT. THIS IS AN EXCELLENT TIME TO MEET THE GROUP ON AN INFORMAL BASIS. PRICE OF $1.50 PER PERSON INCLUDES FOOD AND COFFEE. BRING YOUR OWN COLD DRINKS IF YOU WISH THEM. ACTION WILL START AT 10 A.M. SIGNS IN THE PARK WILL DIRECT YOU TO THE PROPER AREA. PLEASE CALL YOUR RESERVATION IN TO THE OFFICE YU 2-9290, BY THURSDAY, AUGUST 14 SO WE KNOW HOW MUCH FOOD TO BUY. ALSO, IF YOU NEED TRANSPORTATION IT CAN BE ARRANGED.

SATURDAY, AUGUST 23 - LADDER ASSEMBLING TIME. THIS MONTHLY GET-TOGETHER TO MAIL THE LADDER IS A VITAL FUNCTION OF THE DOB, AND IT'S FUN, TOO. FROM NOON ON AT THE DOB OFFICE.

FRIDAY - SUNDAY, AUGUST 29-31 - MATTACHINE SOCIETY CONVENTION IN NEW YORK.

FRIDAY, SEPTEMBER 5 - GAB 'N JAVA AT 2217 FILLMORE ST., 8 P.M.

SUNDAY, SEPTEMBER 7 - MEETING FOR ALL WOMEN IN THE NEW YORK AREA INTERESTED IN THE DAUGHTERS OF BILITIS. SEE PAGE 11.

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COMING NEXT ISSUE

An unusual article delving into the relationship between prostitution and repressed Lesbianism. "Chanson du Konallis", by Emily Jones. This writer is new to readers of THE LADDER, but we predict she will return by popular demand after publication of this excellent story. An enlarged poetry section as requested by so many readers.

LESBIANA

69. THE WHEEL OF EARTH by Helga Sandburg. McDowell, Obolensky, 1958.

Miss Sandburg, the daughter of poet and biographer Carl Sandburg, incorporates in her good and very lengthy novel on rural life during the 20's and 30's an important contribution to Lesbian literature. The youngest daughter of a farm family, Frankie Gaddy rebels against her father and lives with an older Lesbian woman, Genevieve Wheeler. Their love and life together is treated well and sympathetically. One entire section of the five-part novel is devoted to them and they appear throughout the book to the very end. At the conclusion they are still happily living together after 12 years. Since they are a vital part of the total novel it is significant that this book has received extreme critical praise.

70. TWILIGHT WOMEN by Les Scott. Beacon Books, 1956.

An exotic piece of erotica, resplendent with pagan rites, voluptuous priestesses and unheard-of generosity. On the waves of high adventure, sailing from Greenwich Village to old Polynesia, the tale bares promise of a most unusual ending.

71. WOMEN WITHOUT MEN by David George Kin. Brookwood Publishing Corp., N.Y., 1958.

The unsympathetic male author has gathered the background data of the lives of most famous literary and artistic Lesbians during the past 50 years in Greenwich Village, thinly disguising and modernizing them into a 1930 setting. The stories are very interesting (one or two are quite sympathetic in spite of the author's attitude) and the writing is a cut above tripe for a change. This is a must for most Lesbiana collectors since short stories on Lesbians are rare. Anyone fairly well-versed with the doings of the literati will recognize old friends here.

READERS RESPOND

"I WANT TO SHOUT AN ENORMOUS BRAVO TO M.Z.B.'S THINGS AS THEY ARE LETTER IN YOUR JULY '58 ISSUE. I AM SICK TO DEATH OF THESE SOAPSUDSY POLLYANNA GAY PEOPLE WHO ACT LIKE THEY'VE BEEN MUCHLY MALIGNED BY A GAY STORY OR NOVEL WITH AN UNHAPPY ENDING.

"FOR YEARS GAY PEOPLE HAVE YAPPED ABOUT 'THE CENSOR' - SOME VAGUE CHARACTER, HALF FBI AND HALF JAM PUBLISHER - WHO 'INSISTED' ON THE UNHAPPY ENDING. BULL. THERE ARE GAY WRITERS WHO SIMPLY SEE A STORY THAT WAY.

"TO ME, IT BOILS DOWN TO FACING THE FACT - AND I DO MEAN FACING IT WITHOUT ANY OF THIS OH-BUT-I'M-AN-INDIVIDUAL CRAP - THAT YOU ARE A MEMBER OF A VERY PARTICULAR AND COMPLETELY DISTINCTIVE MINORITY THAT IS DISCRIMINATED AGAINST IN A UNIQUE MANNER. AND WITH DISCRIMINATION (AND WHO WILL DENY THAT?!) - AYE THERE'S THE RUB - THERE'S YOUR UNHAPPY ENDING!

"THESE HAPPY ITSY-BITSY VIGNETTES THAT YOU AND ONE PUBLISH - WELL, THEY ARE OBVIOUSLY NECESSARY FOR SOME OF YOUR READERS, BUT I WANT TO JOIN M.Z.B. IN HER PLEA AND LET YOU KNOW THERE ARE OTHERS WHO FEEL THE SAME AS SHE."

K.O.N., EAGLE ROCK, CALIF.

* * * * *

"MY HIGHEST REGARDS TO M.Z.B. FOR HER PLEA FOR REALITY. BEING A REALIST MYSELF, I WISH TO SEE LIFE PORTRAYED IN ITS TOTALITY AS EACH ONE OF US SEES IT. YET WHAT A SUBJECTIVE MATTER 'REALITY' IS, WITH EACH PERSON TO HER OWN SPECIAL VISION AND EXPERIENCE. THE OUTLOOKS OF A CYNIC, A JACK LONDON AND A POLLYANNA NECESSARILY DIFFER VERY MUCH. SO, LET US HAVE 'REALISM' BY ALL MEANS - YET HAVE IT FROM ALL SIDES OF THE MATTER, AS COMPOSES THE GREAT VARIETY AND MEANING OF HUMAN EXPERIENCE."

B.S., SAN LEANDRO, CALIF.

"I WISH TO TAKE ISSUE - VIGOROUSLY - WITH M.Z.B. OF TEXAS FOR THE REMARKS MADE IN HER LETTER IN THE JULY ISSUE. NOT THAT I DISAGREE IN LARGE MEASURE WITH WHAT SHE SAYS, BUT THAT HER INTERPRETATION OF MY LETTER IN THE JUNE ISSUE IS BOTH INACCURATE AND INCOMPLETE. THIS IS REGRETTABLE, BECAUSE I RESPECT BOTH HER INTELLIGENCE AND HER INTEGRITY.

"TO STATE MY POSITION WHICH I HOPE WILL NOW BE CLEAR ENOUGH FOR ALL TO UNDERSTAND:

1. TRUE, THE LIVES OF MANY LESBIANS ARE SORDID MESSES. SO ARE THE LIVES OF MANY NON-LESBIANS. BUT WRITERS OF FICTION IN THE HETEROSEXUAL WORLD DO NOT FEEL REQUIRED TO CLOSE EACH STORY WITH THE MAIN CHARACTERS STILL FLOUNDERING IN THEIR MESSES. WHY SHOULD SUCH ENDINGS BE RECOMMENDED FOR THE MAJORITY OF HOMOSEXUAL BOOKS?

2. YES, I'M SURE WE AGREE THAT LADDER READERS WANT SELF-UNDERSTANDING AND A REALISTIC APPROACH. IT IS FOR THIS REASON THAT I STATED IN MY EARLIER LETTER THAT ADJUSTMENT IS DIFFICULT WHEN THE INEXPERIENCED ADOLESCENT IS ASKED TO COMPARE THE SORDID-MESS BOOKS WITH WHAT THE YOUNG LESBIAN FINDS NATURAL, BEAUTIFUL AND FULFILLING.

   A.) NO ONE NEED FEAR SHE WON'T LEARN THE TRUTH ABOUT HER OUT-OF-STEP LIFE: SHE HAS GENERAL READING TO TELL HER THAT, SHE HAS RELATIVES AND FRIENDS AND WIDE-OPEN EYES TO TELL HER THAT.

   B.) SHE ALSO HAS AN IDEALISTIC DESIRE TO LEARN, EVEN THOUGH IT MUST FOR A TIME BE VICARIOUS, THAT ABOVE THIS WORLD OF MUCKY MESS THERE DO RISE A FEW ISLANDS OF PROMISE AND REWARD.

   C.) IT DOESN'T REQUIRE COURAGE TO WRITE A HOMO STORY ENDING AS MANY A HETERO LIKES TO SEE IT END; IT REQUIRES REAL COURAGE TO SAY, 'SEE HERE, MR. AND MRS. NORMAL, WE DON'T LIVE AS YOU DO; BECAUSE YOU DON'T LIKE OUR LOVE LIFE, MANY OF YOU DON'T LIKE US. BUT THE FACT REMAINS THAT THIS IS AS NATURAL FOR US AS YOUR AFFECTION IS FOR YOU; THEREFORE, WE CAN BE, AND SURPRISINGLY OFTEN ARE, AS DELIGHTED WITH OUR WAY AS YOU ARE WITH YOURS!'

3. HAVING KNOWN A CONSIDERABLE NUMBER OF LESBIANS, BOTH PROFESSIONALLY AND OTHERWISE, I AM PREPARED TO STATE THAT HAPPINESS IS NOT SO RARE AS M.Z.B. WOULD LIKE TO SUGGEST. I SPEAK COMPARATIVELY HERE: JUST WHO IN THE HETERO WORLD ARE SO BLISSFULLY HAPPY???

4. IF ONE DOES NOT ADMIT THERE ARE DEPRESSING FACTS TO BE FACED, HOW CAN ONE BE DEPRESSED? AND, VIEWING SAID FACTS, HOW CAN ONE WITH ANY SENSITIVITY WHATEVER NOT BE DEPRESSED? AND, UNLESS WE CATCH AN OCCASIONAL GLIMPSE OF THE DESIRABLES WITHIN THE WALLS OF JERICHO, WHERE WOULD WE GET THE IMPETUS TO GO ABOUT DESTROYING THEM?

5. YES, BY ALL MEANS LET'S BE REALISTIC. BUT THAT WORD ISN'T NECESSARILY SYNONYMOUS WITH PESSIMISTIC, YOU KNOW! REALISM INCLUDES THE PREJUDICE MANY HETEROS FEEL TOWARD HOMOS. IT INCLUDES THE FACT THAT SOCIALLY AND ECONOMICALLY THE HOMO, IF RECOGNIZED, MAY BE DISCRIMINATED AGAINST. IT INCLUDES THE ADDED AND BITTER FACT THAT SOME VARIANTS ARE SO WEAK THAT THIS PREJUDICE TRAMPLES THEIR MORALS INTO THE MUD. BUT IT INCLUDES THE FURTHER-ADDED AND SWEET FACT THAT HOMOS ARE JUST

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WHY NOT ADVERTISE IN THE LADDER?

Although relatively small numerically, the subscribers to THE LADDER are extremely responsive when offered something they need or want. In many instances response to ads in this magazine has far exceeded that of magazines having a much larger circulation.

For rates and deadlines for copy write Fran McKeever, advertising manager, THE LADDER, 165 O'Farrell St., Room 405, San Francisco 2, Calif.

All advertising is subject to approval by the staff of THE LADDER and we reserve the right to edit, or refuse, all copy.

SO MANY MORE HUMAN BEINGS, NEITHER BETTER NOR WORSE THAN ALL THE REST!

6. AND STILL, BEING HUMAN, WE TOO NEED TO KNOW THAT LIFE IS GOOD. THAT THOUGH WE MAY HAVE TO FIGHT NAIL AND TOOTH TO MAKE AND TO KEEP IT SO, STILL, THERE IS A REWARD FOR THOSE WHO CAN FACE THE SOBER FACTS WITH BALANCED THINKING AND ACTIVE DOING. MAYBE THE REWARD ISN'T JUST WHAT WE'D ORDER. MAYBE IT'S NO MORE THAN MERELY SEEING THE OTHER FELLOW GET THE REWARD. BUT IF WE'VE HELPED HIM GET IT, WE'VE SOMETHING TO BE HAPPY ABOUT - YES?

7. THIS ISN'T 'POSITIVE THINKING', DAMNIT, IT'S A CHALLENGE!

8. AS FAR AS SPECIAL PLEADING FOR THE LESBIAN IS CONCERNED, WHO WANTS IT? 'PLEADING FOR' IMPLIES WEAKNESS. SAPPHO'S SISTERS AREN'T (FOR THE MOST PART) WEAK - THEY'RE JUST LIMITED IN NUMBERS. ANOTHER LIMITATION IS THE KNOWLEDGE OF THE NON-VARIANT CONCERNING THE LESBIAN. TOO MANY PEOPLE SEE ONLY THE CRUDELY-BUTCHY TYPE, THE INJUDICIOUS PAIR WHO MAKE LOVE IN PUBLIC; AND THEY HEAR ONLY OF THE GIRL ON THE PSYCHIATRIST'S COUCH, OF THE WOMAN WHO BREAKS UP A MARRIAGE BECAUSE SHE WANTS THE WIFE. (THEY FIND IT CONVENIENT TO FORGET THE PROSTITUTE WHO SOLICITS ON THE STREET, THE MANY HETEROS WHO SEEK PSYCHOANALYSIS, AND THE WOMAN WHO BREAKS UP A MARRIAGE BECAUSE SHE WANTS THE HUSBAND.) WHAT THEY DON'T KNOW IS THAT THERE ARE THOUSANDS AND THOUSANDS OF CAREER WOMEN (YES, MANY LIVING EVEN IN HAPPY COUPLES!) WHO COMMIT NO EVIL, SUFFER FEW PANGS, AND WHO CONTRIBUTE MUCH TO SOCIETY. DON'T EVER FORGET, PLEASE, DR. KINSEY'S LARGE SURVEY WHICH DISCLOSED THAT THE MORE HIGHLY EDUCATED THE GROUP THE GREATER THE INCIDENCE OF LESBIANISM WAS FOUND. THE HIGHEST CONCENTRATION WAS JUST WHERE YOU'D EXPECT IT: AMONG THOSE WOMEN HAVING ACCOMPLISHED POSTGRADUATE WORK IN COLLEGE.

"TO SUM UP: YES, WE WANT THE LADDER TO PRESENT VARIANCE IN ALL ITS FACETS - OTHERWISE, THE VEHICLE WOULD BE WORTHLESS. WE NEED SUCH ARTICLES AS 'THE DISCOVERY' AND 'MY DAUGHTER IS A LESBIAN'. BY VIRTUE OF THEIR VERY APPEARANCE, THESE PIECES IMPLY THE OPPOSITE. THEREFORE, AS EXAMPLE, WE DO NOT NEED AN ARTICLE BY SOME MOTHER WHO MOURNS, SHAMES OR DISINHERITS HER DAUGHTER, BECAUSE WE ALREADY KNOW OF SUCH CASES! WE NEED STORIES LIKE 'DARK BEFORE DAWN', BECAUSE THIS TALE ADMIRABLY ILLUSTRATES M.Z.B.'S 'RUDE

SHOCK' AS WELL AS F.L.'S 'FEELING OF BRIGHT HOPEFULNESS'. GIVEN THE 'LIFT', WE CAN MORE EASILY WORK TOWARD THE END OF THE 'FIGHT'. THIS ISN'T 'ESCAPE', IT'S SOUND, BEDROCK PSYCHOLOGY. AND THE ADOLESCENT LESBIAN WHO FACES THIS LIFE WITHOUT BENEFIT OF VIEWING THE GOODNESS THERE, IS AS UNREALISTIC AS SHE WHO KNOWS ONLY THE BEAUTIFUL. (BUT TELL ME, WHERE WOULD YOU FIND ONE WHO DOES KNOW ONLY THE BEAUTIFUL? ON MARS, MAYBE - AND IF THERE ARE PEOPLE ON MARS, I'M ONE TO SAY I HOPE SO!) FINALLY:

"DON'T CHANGE YOUR POLICY, LADDER.' YOU NEVER SERVE US 'SUGARY PAP', AND YOU DO SUBMIT A STRONG-MINDED APPROACH."

F.L., PEACE DALE, R. I.

* * * * *

"I THINK 'GIRLS AND BASEBALL' BY NANCY SULLAVAN IS GREAT - PERHAPS THE BEST PIECE ON LOVE I'VE EVER READ.

"I DON'T LIKE TO FISH BUT SOME OF THE MOST WONDERFUL DAYS OF MY LIFE WERE SPENT FISHING WITH THE ONE I LOVED. I CAUGHT SOME BIG ONES, TOO!

"I HOPE NANCY WILL TELL US NEXT FALL HOW THEY MADE OUT."

D.G., BRICELAND, CALIF.

* * * * *

"AS A NEW SUBSCRIBER TO THE LADDER I AM SURPRISED TO FIND A DISCUSSION UNDER WAY REGARDING USE OF THE WORD 'LESBIAN'. IT IS A REFINED WORD OF BEAUTIFUL SOUND AND POETIC BACKGROUND. I THINK IT IS TIME THIS SOFT AND ALMOST MUSICAL WORD WAS USED MORE AMONG OURSELVES AND OTHERS.

"I HAVE MANY HETEROSEXUAL FRIENDS WHO ACCEPT ME FOR WHAT I AM, WITHOUT CRITICISM AND WITH DEPTH OF UNDERSTANDING. I HAVE FOUND WITHOUT EXCEPTION THAT THEY ARE PLEASED TO KNOW THE WORD 'LESBIAN'! PREVIOUSLY THEY HAD NOT USED AN APPROPRIATE AND RESPECTFUL IDENTI-

FYING TERM FOR THE FEMALE HOMOSEXUAL, AND THEY WERE GLAD TO VOLUNTARILY ADOPT SUCH A BEAUTIFUL NOUN AS 'LESBIAN'."

Z.N., SAN LEANDRO, CALIF.

* * * * *

"HELEN SANDERS' ARTICLE ON UNFAIR TAXATION IS TIMELY AND WELL-WRITTEN. MY HOUSEHOLD CONSTITUTES A MARRIAGE, AT LEAST TO ME, AND I FEEL VERY STRONGLY ON UNFAIR TAXATION. WE LOSE ENOUGH MONEY EVERY YEAR TO SUBSTANTIALLY ENDOW THE LADDER FOR ONE MONTH, SO IF THE DAY EVER DAWNS WHEN SOMETHING IS DONE TO REMEDY THIS SITUATION I'LL INCREASE MY CONTRIBUTIONS. AT ANY RATE, I PROMISE YOU A BOX OF BOOKS SOMETIME THIS SUMMER."

B.G., KANSAS CITY, KAN.

THANK YOU, B.G. THE DAUGHTERS OF BILITIS AND THE LADDER GRATEFULLY ACCEPT DONATIONS OF ANY KIND. -ED.

* * * * *

"FIRST OF ALL I'D LIKE TO DISAGREE WITH THE ARTICLE 'ME VS. INSURANCE'. I WORK FOR AN INSURANCE COMPANY AND THROUGH IT INSURANCE COULD EASILY BE GOTTEN IN BOTH NAMES. THAT GOES FOR HOMEOWNERS, PERSONAL LIABILITY, FIRE AND THEFT AND CAR INSURANCE.

"MOST EDITIONS OF THE LADDER ARE PRETTY GOOD, BUT OCCASIONALLY ONE COMES OUT THAT RATHER DISAPPOINTS ME. HOWEVER, I DO BELIEVE IT IS GETTING BETTER ALL THE TIME. KEEP UP THE GOOD WORK AND HOW ABOUT MORE PICTURES FOR THE COVER?"

M.R., LOS ANGELES, CALIF.

* * * * *

"I AM PROFOUNDLY PLEASED WITH SOME OF THE THINGS THAT BARBARA STEPHENS SEEMS TO BE GETTING AT IN HER FICTION. SHE WRITES WELL AND TO THE EXTENT THAT I AM CAPTIVATED BY WHAT I THINK IS HER POINT OF VIEW IN SOME MATTERS (WHICH IS A GREAT DEAL) I HOPE SHE WILL GO ON AND ON AND ON."

L.T., NEW YORK, N. Y.

(CONTINUED FROM PAGE 6)

DISCRIMINATING FACULTIES OF THE MIND ARE EXPECTED TO BE ABANDONED IN FAVOR OF 'BLIND' ACCEPTANCE AND PURE EMOTION."

HE POINTS OUT, HOWEVER, THAT IT WOULD SEEM THE WAY OUT OF THE ENIGMA IS "A BETTER USE OF THE MIND - ONE WHICH IS FREED FROM STEREOTYPES, PRECONCEPTIONS, COMPULSIONS, AND FREE FOR CREATIVE THINKING IN A NEW DIRECTION, THE DIRECTION BEING INWARD.

"IN ORDER TO UNDERSTAND HOW MAN'S THINKING FUNCTION IS THE GREATEST SINGLE SOURCE OF HIS UNHAPPINESS, IT IS NECESSARY TO POINT OUT THAT THE VERY NOTION THAT ONE EXPERIENCE IS PLEASANT AND ANOTHER IS NOT PLEASANT REPRESENTS A HABIT OF DISCRIMINATION, ONE OF THE WAYS MAN USES THE THINKING FUNCTION. THE SAGES ALL HAVE A GREAT DEAL TO SAY ABOUT THIS DUALISM AND ALL ATTACK UNCOMPROMISINGLY THE SUPERFICIAL DICHOTOMIES THAT MANY WESTERNERS ACCEPT AS FACT."

MR. ZEFF BELIEVES THAT IT IS NECESSARY FOR ALL FACETS OF THE PERSONALITY TO WORK TOGETHER, IN HARMONY - THE FEELINGS, INTUITION AND INTELLECT. IT IS NOT NECESSARY TO FEAR INTELLECT UNLESS IT IS ALLOWED TO USURP THE INSTINCTUAL FUNCTIONS, WHERE IT IS TOTALLY INADEQUATE.

IN HIS PRACTICE OF PSYCHOTHERAPY ONE FACTOR WHICH MR. ZEFF ENCOUNTERS DAILY IS THE IRRELEVANCY OF QUESTIONS ASKED BY PATIENTS AS WELL AS THEIR DESIRE TO SEEK ANSWERS IN MANY AREAS WHICH HAVE NOTHING TO DO WITH THEIR UNDERSTANDING OF THEMSELVES. "I WOULD SAY THAT THE MOST IMPORTANT, AS WELL AS THE MOST DIFFICULT, TASK THAT A THERAPIST HAS IS TO DISTRACT THE PATIENT'S ATTENTION FROM IRRELEVANT AND INCONSEQUENTIAL EXPLORATIONS FOR CAUSALITY, AND FROM HIS GREAT EFFORTS TO UNDERSTAND THE OUTSIDE WORLD, AND TO ORIENT HIS ENERGIES TOWARDS EXPLORING AND DISCOVERING THE NATURE OF HIMSELF, WHICH IS THE ONLY WAY HE CAN FIND OUT WHAT ARE THE REALLY IMPORTANT QUESTIONS AS WELL AS WHAT ARE THE MOST SIGNIFICANT ANSWERS TO THESE QUESTIONS.

"THE MIND IS BUT A POSSESSION OF MAN, LIKE ALL OTHER THINGS IN

LIFE. IT EXISTS FOR HIM AND WITHOUT HIM IT COULD NOT FUNCTION. MAN'S LIFE HAS NO ULTIMATE, ABIDING VALUE, UNLESS HE REALIZES THIS FACT. 'WHAT IS A MAN PROFITED', ASKED JESUS, 'IF HE GAIN THE WHOLE WORLD, AND LOSE OR FORFEIT HIS OWN SOUL?'"

THE SOURCE OF HAPPINESS FOR MAN

FROM HIS STUDIES OF THE TEACHINGS OF THE SAGES, AS WELL AS FROM HIS OWN EXPERIENCE, MR. ZEFF HAS DETERMINED THAT TRUE HAPPINESS LIES ONLY IN SELF-DISCOVERY. THIS SELF-DISCOVERY MAY BE REACHED THROUGH PSYCHOANALYSIS. IN THIS PROCESS MR. ZEFF HAS PINPOINTED THREE DISTINCT PHASES THROUGH WHICH THE PATIENT JOURNEYS: THE "WHY DOES LIFE TREAT ME LIKE THIS?" PHASE; "HOW LONG, MY GOD, HOW LONG?" PHASE, AND THE "IT COULDN'T HAVE BEEN OTHERWISE" PHASE.

THE FIRST PHASE RESULTS FROM THE FACT THE PATIENT HAS EXTERNALIZED THE SOURCE OF HIS DIFFICULTIES AND HE MUST WORK TO DISCOVER THAT THE REAL SOURCE LIES WITHIN. THAT, AS HE PUTS IT, HE HAS BEEN LIVING THE LIFE OF THE EGO EXCLUSIVELY AND THUS HAS BECOME SEPARATED FROM THIS REAL NATURE OR SELF.

THE SECOND PHASE FOLLOWS THIS REALIZATION AND INVOLVES A LONG AND ARDUOUS TASK OF DISCOVERING THE SELF AND LEARNING TO LIVE OUT OF IT INSTEAD OF OUT OF THE EGO.

WHEN THE PATIENT HAS FINALLY MERGED WITH THE SELF AND IS EXPERIENCING THE FRUITS OF HIS LABORS HE HAS REACHED THE LAST STAGE BECAUSE, WHEN HE LOOKS BACK OVER HIS TOTAL EXPERIENCE IN THE PROCESS HE BECOMES AWARE THAT EVERYTHING THAT HAPPENED HAD TO HAPPEN JUST AS IT DID OR HE WOULD NEVER HAVE REACHED THIS PERSPECTIVE.

"IF I COULD SUMMARIZE MANY YEARS OF SHARING THIS EXPERIENCE WITH PEOPLE IT WOULD BE SOMETHING LIKE THIS: UNHAPPY PEOPLE CAME IN WITH THEMSELVES AS THEY WERE, YET REJECTING THE GREATEST PORTION OF WHAT THEY WERE. THEY CONFRONTED THEMSELVES, LEARNED TO ACCEPT THEMSELVES AND TO RECONCILE THEMSELVES TO ADVERSE CIRCUMSTANCES AND EVENTS. THEY LEARNED TO SACRIFICE THEIR OWN WILL IN FAVOR OF A GREATER POWER OR FORCE WITHIN, THEREBY COMING TO UNDERSTAND THE FUNDAMENTAL PARADOX OF LIFE, THAT IT IS BY DYING (SACRIFICING THE EGO AS SOLE INFLUENCE) THAT ONE AWAKENS TO ETERNAL LIFE (REALIZES THE SELF). THIS BECOMES THE SAME THING AS 'REALIZING GOD', BE-

CAUSE, AS THE SAGES HAVE ALL SAID IN SOME FORM OR OTHER, 'GOD IS NONE OTHER THAN THE SELF'. THIS NOW BECOMES THE BASIS FOR THE DISTINCTION BETWEEN 'TRUE HAPPINESS' AND 'FALSE HAPPINESS'.

THINGS ARE NOT WHAT THEY SEEM

THE EASTERNER IS PRONE TO VIEW THE WORLD AS AN "ILLUSION" A CONCEPT WHICH CONFUSES THE WESTERNER. DR. ZEFF POINTS OUT THAT IN REALITY THE EASTERN VIEW IS THAT THE SEPARATE IDENTITY AND POWER WITH WHICH WE HAVE ENDOWED OBJECTS DOES NOT EXIST IN THE OBJECT BUT IN THE VIEWER. HE STATES THAT THE TENDENCY TO DIFFERENTIATE BETWEEN OBJECTS INSTEAD OF BETWEEN REACTIONS TO OBJECTS IS THE SOURCE OF MUCH EMOTIONAL CONFUSION. "THE RECOGNITION THAT ALL 'THINGS' ARE EQUAL AND THAT IT IS OUR REACTIONS TO THEM THAT ARE DIFFERENT PERMITS A NEW ORIENTATION TOWARD OBJECTS - ONE THAT DOES NOT ENDOW THEM WITH AN UNREAL POWER."

MAN'S TENDENCY TO FILL IN THE GAPS IN HIS KNOWLEDGE WITH PROJECTIONS GIVES HIM THE FALLACIOUS FEELING THAT HE KNOWS EXACTLY WHAT HE IS DEALING WITH AND CAN COPE WITH IT. HOWEVER, IF THE PROJECTION IS DIFFERENT FROM THE REALITY ALL THAT FOLLOWS IS INCOMPLETE, INACCURATE AND UNREAL.

THE PSYCHOLOGIST POINTED OUT THAT "MOST PEOPLE ARE MORE PREOCCUPIED WITH WHAT OTHERS ARE THINKING - SOMETHING IT IS VIRTUALLY IMPOSSIBLE TO DETERMINE - THAN WITH THEIR OWN THINKING, WHICH IS THE ONLY THING THAT CAN HAVE REAL VALUE FOR THEM." HE ADDS THAT THE REAL QUESTION THEN BECOMES "IS WHAT YOU THINK OTHER PEOPLE ARE THINKING REALLY WHAT THEY ARE THINKING, OR ONLY WHAT YOU THINK THEY ARE THINKING, AND THEREFORE SIMPLY YOUR THOUGHTS." (IT OCCURS TO US THAT THIS LAST THOUGHT IS EXTREMELY APPLICABLE TO THE MAJORITY OF HOMOSEXUALS WHO SEEM TO THINK THAT EVERYONE IS THINKING THAT THEY ARE ODD, OR QUEER, OR HOMOSEXUAL. - ED.)

MR. ZEFF CONCLUDED HIS TALK WITH A BRIEF DISCUSSION OF "AUTHORITY PROBLEMS" IN RELIGION. HE CONTRASTED THE "ORTHODOX" ATTITUDE TOWARD THE SCRIPTURES WITH THAT OF THE "LIBERAL", NOTING THAT THE FORMER ACCEPTS THE SCRIPTURES AT FACE VALUE WHILE THE LATTER ALLOWS A GREATER FREEDOM IN THE SEARCH FOR THE TRUTH.

"IT IS THE VERY ATTEMPT OF SOCIETIES TO BRING ABOUT A MORAL ORDER THAT PREVENTS THEIR PEOPLE FROM LIVING A MORAL LIFE. AS SOON AS

LAWS, RULES AND REGULATIONS ARE SET FORTH TO BE FOLLOWED THEY ROB A PERSON OF THE INITIATIVE AND OPPORTUNITY TO FIND THE INNER MORAL LAW. EXTERNAL AUTHORITY CAN BE NOTHING BUT A LEASH TO BE STRAINED AT WHILE INNER AUTHORITY IS A COMMAND WHICH CANNOT BE IGNORED BY THE INDIVIDUAL.

"WITHOUT EXCEPTIONS, IT SEEMS THE SAGES OF THE WORLD ALL POINT IN THE SAME DIRECTION WHEN INDICATING THE PLACE WHERE THE ANSWERS, THE RESPONSIBILITY, THE FINAL AUTHORITY ARE TO BE FOUND.

"THE FINAL AUTHORITY LIES WITHIN."

How about you?

"Treasurer, Daughters of Bilitis

"Dear Miss Allen,

"Enclosed is my check for $30.00. I regret to say that starting next week I'll only be able to give $5.00 or so a week. It seems that the work I am doing is rather seasonal. I'll be laid off for three months starting Aug. 2."

The above letter is real. The girl who wrote it has been sending the DOB an average of $30-$40 a month - this although she apparently holds a low-paying job and receives no material advantages from her association with the DOB other than THE LADDER.

Since we moved to our own offices last March our expenses have more than doubled. Our rent increased five-fold and printing costs for THE LADDER doubled. We have been keeping up with our bills - but just keeping up. This gives us little leeway for improving THE LADDER and for other projects.

Obviously we need monetary support such as this girl has been giving us - any amount, large or small, will help.

How about you?

MEMBERSHIP in the DAUGHTERS OF BILITIS may be either a voting or associate membership.

VOTING MEMBERSHIP- $5.00 initiation fee and $1.00 monthly dues. THE LADDER is sent FREE.

ASSOCIATE MEMBERSHIP- $2.50 initiation fee and $.50 monthly Dues. THE LADDER is sent FREE. Since most people having this membership are not residents in the area where meetings are held, copies of business meeting minutes are also mailed to these members.

THE LADDER: A monthly publication by the DAUGHTERS OF BILITIS, INC., mailed by first class mail in a plain sealed envelope for $2.50 per year.

CONTRIBUTIONS are gratefully accepted from anyone who wishes to assist us in our work. We are a non-profit corporation working entirely on donated labor. Our fees are not of such amounts as to allow for much expansion of the publication. While men may not become members of the DAUGHTERS OF BILITIS, INC., many have expressed interest in our efforts and our publication and have made contributions to further our work. Of course, anyone over 21 years of age may subscribe to THE LADDER.

TO BECOME A MEMBER: Write to the DAUGHTERS OF BILITIS, INC., Room 405-06, 165 O'Farrell Street, San Francisco 2, Calif., requesting an application form.

TO SUBSCRIBE TO THE LADDER: Send $2.50 for one year or $5.00 for two years, enclosing coupon below or facsimile.

DAUGHTERS OF BILITIS, INC.
165 O'Farrell Street -- Room 405
San Francisco 2, California

Please send THE LADDER for ____ year(s) by first class mail sealed to the address below. I enclose $ ____ at the rate of $2.50 for each year ordered.

NAME _____

ADDRESS _____

CITY _____ ZONE ___ STATE _____

I am over 21 years of age (Signed) _____

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Oui, mais